(The Beliefs)

Part I & II

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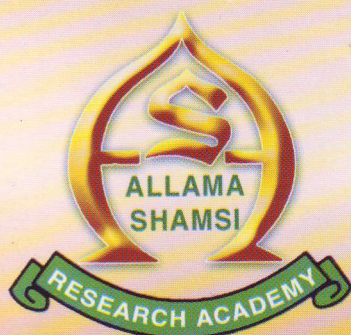
ALLAMA SHAMSI RESEARCH ACADEMY, HYD.

AL-AQA'ID

(The Beliefs)

Part - I

By

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ALLAH NE DIYA HAI

Bara-i isal-e-sawab

Syeda Asma Bano Yadullahi Marhooma

A gift in the name of Allah

Beseeching blessings and reward for the

Late Syeda Asma Bano Yadullahi

Beloved daughter of Syed Yadullah Shajee Yadullahi

Founder President Allama Shamsi Research Academy

FOREWORD

Allamah Shamsi Research Academy was established in the year 2002 with the important objectives of protection, preservation and publication of the treatises authored by my grand father Hazrat Bahrul uloom Allamah Syed Ashraf Shamsi Rh. So far the Academy has brought out six books viz. (1) *Allama Shamsi Mashaheer Ki Nazar Mein,* (2) *Risalat-ul-Meraj* (3) *Islahuz Zunnoon fi Jawab Ibn Khaldoom* (4) *Lailatul Qadr* (5) *Al-Aqaid* (Urdu - Four Parts) (6) *Al-Aqaid* (First & Second part - Hindi Version). Now we are pleased to present the seventh book *Al-Aqaid* (First & Second Part - English Version). The first two parts of Al-Aqaid were translated into Hindi and English by Janab Shaik Chand Sajid, who was awarded the degree of M.Phil by Osmania University for his thesis on Allama Shamsi's contribution in Arabic. These two versions in Hindi and English were first published by Markazi Anjuman-e-Mahdavia, Hyderabad and now reprinted by the Academy for the benefit of those who cannot read urdu.

The first two parts of Al-Aqaid were compiled in Question Answer form, for the children in urdu, on the request of Hazrath Maulana Syed Murtuza Saheb which were published several times by various organisations. However, the third and fourth part, compiled on request of his son Maulvi Syed Ali Saheb, was published only once by Anjuman-e-Mahdavia. The English and Hindi version of these two parts would also be published in near future. *Insha Allah.*

One of the important objective of the Academy is to bring out the *Tafseer Lawami-ul-Bayan* in Arabic and the work is in progress.

May Allah bless us with His guidance and beneficence.

Ameen.

Syed Yadullah Shajee Yadullahi
Founder President
Allama Shamsi Research Academy

5th Safar 1426
28th March 2004

Translator's Note

This comprehensive book 'Al-Aqaid' compiled in urdu by Hazrath Bahrul uloom Allama Syed Ashraf Shamsi Rh is divided into four parts. The first and second part was compiled in the year 1332 H / 1913 i.e. 94 years back. for the children, in Question Answer form. In the first part, various aspects of the religion pertaining to Nabuwat like Islam, Iman. Ehsan. Tauheed, Prophets, Angels, Divine Scriptures etc. are covered. In the second part, the topics of Wilayat, The Promised Mahdi (AS) and his life as well as teachings are covered. Since the first two parts are written for children, answers are given in brief, without explanatory notes. However, the third and fourth part was compiled by him in 1334 H /1915 explicitly explaining the issues covered briefly in the first and second part. The third part consist of seven chapters i.e. Essence and Attributes of Allah, Angels, Divine Scriptures. Nabuwat, Khilafat, Torments of grave and the life after death and Iman. The fourth part comprises four chapters i.e. Prediction regarding appearance of the Promised Mahdi, Advent and attributes of Mahdi. Teachings of Mahdi and companions of Mahdi. The study of third and fourth part is necessary to comprehend the meaning and spirit of first and second part.

Since the english version of first two parts is being printed seperately, I felt it necessary to add few foot notes for convenience of the readers. Further. I would request the readers to go through the third and fourth part before drawing any conclusion from first two parts particularly in respect of certain sensitive issues.

It is difficult to find the accurate equivalent for all religious terms in other language, therefore. I have tried to present accurate or atleast nearest equivalent for the religious terms used in this book.

I hope this book will enrich the religious knowledge of the truth seeking people in general and the youth in particular.

Shaik Chand Sajid
Translator

In the name of Allah, The Beneficent, The Merciful

AL-AQA'ID -I

The Beliefs

1. What is Iman(Faith) ?

A. ***Ash-hadu an la ilaha illallahu wa-ash'hadu anna Muhammadan Abduhu wa Rasuluhu.*** (I bear witness that there is no God but Allah and I further testify that Muhammad is His Servant and His Messenger). To proclaim this and believe in it firmly, and to express faith in whatever the Prophet Muhammad (pbuh) had described as the essentials of the religion.

2. What is Islam ?

A. (i) To offer prayers five times a day; (ii) To pay the Alms tax (Zakaat); (iii) To observe the Fasts of Ramazan; (iv) To make the pilgrimage to Makkah (Hajj).

3. What is Ihsan ?

A. ***Ihsan*** means, to worship Allah with perfect concentration assuming that He is infront of you and you are seeing him, and if you are unable to see Him, worship Allah assuming that He is watching you.

4. What is ***Tauheed*** ?

A. To believe in Unity of God and not to associate any created being with Him and His Attributes.

5. What are the Attributes (Sifaat) of Allah?

A. Allah is Omniscient and Omnipotent, He is alive, He listens, sees, talks and acts with intention.

6. Does Allah knows everything?

A. He knows everything, hidden or apparent, and He knows whatever, we say, act and intend in our hearts.

7. Is Allah mighty over all things ***(Al-Qader)***?

A. Yes, Allah has the power to create or wipe out everything, and to recreate, liquidate and revive the whole world within a moment. He has created with His power, the earth, heavens, sun, moon, innumerable stars and living and non-living things. Therefore, He is the one who has created us and we are His servants.

8. Are there any people who associate the created beings with Allah, the Almighty?

A. Yes, Hindus make the idols with their hands, and believe in them as associates of God and worship them. The Parsis (Magians or Majus) worship the sun and fire and believe in two Gods; one who creates the virtue and other evil. Christains also believe in trinity or three Gods, hence all of them are polytheists (Mushrik).

9. Is it not permissible to believe in polytheism?

A. Yes, having belief in polytheism is ***Kufr***.

10. What is the meaning of ***Kufr*** ?

A. Literally kufr means 'That which covers the truth'. But in Islamic Law (Shari'ah), Kufr means, associating any thing with Allah and His Attributes, or declining His Commands, or disbelieving in angels, Holy Scriptures and the Day of judgement, or disbelieving in the good and evil being the creatures of God, or denying the existence of the punishment of the grave and torment of the Hell after death, or denying the resurrection, accountability of the deeds, existence of Paradise and Hell, and considering a forbidden *(Haram)* thing as lawful *(Halal)* or vice versa.

11. Who are the Angels ?

A. The angels are very obedient slaves of Allah who never commit any mistake.

12. Are the angels identical with human-beings ?

A. They are not off-springs of Adam (AS), but they were born before him.

13. Are they and their bodies not made of clay ?

A. They are not made of clay but of light *(Noor)*. God has created them with the light *(Noor)*.

14 Are the Angles visible to the people ?

A. They are not visible to everybody.

15. Why the angels are not visible to every one ?

A. The bodies of the angels are very pure, and the purest things are not visible, therefore, the angels too are invisible. Look at and think about few of the creatures of God, amongst which we live in and move about, like air which is invisible.

16. Where does all these angels live ?

A. They live in heavens and on earth. Some of them descend from heaven to the earth and ascend from the earth to the heaven.

17. Are the angles not visible to any human-being ?

A. The angles are visible to some of the human-beings, like Prophets, who not only see them but can also talk to them.

18. Why the angles are visible to Prophets ?

A. Allah, out of His benevolence, has created some of the human-beings as pure and enlightened, and their soul and heart are no less than that of the angles on purity and englightenedness. Hence the angles are visible to them.

19. Why does Allah send the angles to such people ?

A. Allah sends the aforementioned pious people towards His servants, to guide them towards right path and to make them

practise the deeds which pleases Him, and He makes them His deputies and teach them good things and good deeds through the angles, who talk with them and convey His message to them. Subsequently, these pious servants pass on the Commands of Allah to His servants, and invite them towards Allah. Such pious servants of Allah are called as the Prophets.

20. Do the angles also pray to God ?

A. Verily they pray to God. Some of them are in the posture of Ruku' (bowing down) while some of them in prostration (Sajdah). They do what they are Commanded.

21. How many angles are Superior among them (archangles) and what are their names ?

A. The archangles are four: (1)Jibrail (AS) or Gabriel, (2) Mika'il (AS) or Micheal, (3)Izra'il (AS) and (4) Israfil (AS).

22. What are their assignments ?

A. Jibrail (AS) brings ***Wahy*** to the Prophets from Allah. Mika'il (AS) takes necessary measures to provide means of living *(Rizq)* to human-beings and animals. Izra;il (AS) seizes and carry away the soul of the living creatures at the time of their death.
Israfil (AS) will sound the trumpet whenever ordered by Allah.
The trumpet will be blown twice; at the first sound, the whole world, heavens, earth and all of their contents shall perish, and at the second the world and every thing shall be revived.

23. Which angel is the most distinguished amongst them ?

A. Hazrath Jibrail (AS) is the most distinguished amongst them. Allah Ta'ala Himself had praised him in the Holy Qur'an, and mentioned him as the 'Chief of the Angles' (Archangel).

24. How many angels are there ?

A. Except Allah the Almighty, nobody knows the exact number of angels.

25. What is the meaning of ***Wahy***?

A. Literally *Wahy* means, 'to write' or 'a book', but in Islamic Law (Shara'), *Wahy* is the name of Divine Revelations to the angels and the Prophets, from Allah, the Almighty.

26. Whether ***Wahy*** is revealed on the Prophets through angels or by Allah Himself ?

A. Sometimes, Allah reveals *Wahy* on the Prophets through the angels, and sometimes He Himself reveals it directly without any medium, such as Allah conversed with the Prophet Moses (AS).

27. How many kinds of *Wahy* are there ?

A. Three:

i) *Wahyu Ilham*, which means Allah inspires any command or information in the heart of His sevant, and the pious servant understands it.

ii) In the Seconds type of Wahy, Allah Himself converse with His servants.

These two kinds of Wahy are revealed on both the Prophets as well as Non-Prophets.

iii) In the Third type of Wahy, Allah imparts instructions to His servant through an angel. This kind of Wahy is received only by the Prophets of Allah.

28. Could all of these Divine inspirations (Wahy) be compiled ?

A. Yes, collection of such inspirations or revelations is called as 'Book of God' or Holy Scripture, provided, the Prophet or the Caliph of God discloses that God has instructed him in these words, and this is the word of God, not his.

29. How many 'Books of God' are there ?

A. According to the Islamic Theology (Shari'ah) the Holy Books of Allah are four in number, in addition to *Sahifas* (A small book or pamphlet).

30. What is *Sahifah* ?

A. Sahifah and Book are same, but whichever collection of revelations is named as *'Sahifah'* by Allah, is called as 'Sahifah', and whichever collection is named as *'The Book'* by Allah, is called as 'The Book'.

31. What are the names of the Holy Books ?

A. Taurat (Torah), Zubur (psalms), Injil (Bible) and Holy Qur'an.

32. What are the names of the *Sahifas* ?

A. Allah has not disclosed the names of the Sahifas, but they are named after the Prophet, on whom they were revealed. Such as 'The Sahifas of Adam (AS)', 'The Sahifas of Ibrahim (AS)'.

33. What are the names of the Prophets who possessed the Holy Books ?

A. Taurat (Torah) was revealed to Prophet Moses (Musa A.S).
Zabur (Psalms) was revealed to Prophet David (Dawud A.S).
Injil (Bible) was revealed to Prophet Jesus (Isa A.S).
Holy Qur'an was revealed to the Prophet Muhammad (pbuh), 'The Seal of the Prophets'.

34. What are the contents of 'The Books of God'?

A. The Books of God contain different kinds of subjects:
   (i) The Essence of God *(Zatu 'llah)*, His Attributes, Angels, Events of the Day of Judgement *(Qiyamat)*, paradise, Hell, Reward and punishment.
   (ii) Methods amd kinds of devotion to Allah *(Ibadat)*.
   (iii) Rules and regulations of worldly transaction *(Mu'amalat)*.
   (iv) Account of past Prophets and their followers, as well as good news about the forthcoming Caliphs.
   (v) Good advices (Nasihaten) and Parables (Amthal).

35. Are these four Books in the same language or different ?

A. The language of Taurat is Ibrani (Hebrew), of Injil and Zabur is Suryani (Syriac) and the language of the Holy Qur'an is Arabic.

36. What is the reason behind the Books being in different languages?

A. The Books of God are revealed in the concerned languages of the prophets and their nations.

37. What are the meanings of ***Nabi*** and ***Rasool***?

A. The meanings were mentioned earlier, but repeated here too. *Nabi* is a pious and venerable person, whom Allah has created for the guidance of His servants, and he is instructed through the angel Jibra;il Whereas, *Rasool* or Messenger is a *Nabi* who is assigned to a particular community for their guidance.

38. How many types of *Rasool* are there ?

A. Rasool (Messengers) are of two types: One who possesses a Book or upon whom a Holy Book was revealed, and the other who does not possess any Book, and most of the Prophets belong to this category.

39. How many kinds of the Messengers (Rasool) are there who possessed the Holy Books ?

A. Two, First, who possess a Holy Book as well as a new Law (Shari'ah), viz. Prophet Moses (AS), Prophet Jesus (AS) and the Prophet Muhammad (pbuh). Second, who possess only a Book but not a new Law, viz, Prophet David (AS), as he was given Zabur but it did not contain any new Law, and Prophet David (Daw'ud A.S) was following the Laws of Prophet Moses (Moosa A.S).

40. Whether any Prophet may perform such an act, which other persons cannot ?

A. Yes. Manifestation of such acts is possible from the Prophets, which other people are unable to perform and such kind of act is called as *'M'ujizah* (Miracle).

41. Is the *Mujizah* (Miracle) an act of the Prophet himself or of Allah the Almighty ?

A. Mujizah is an act of Allah which emanates on the request of a Nabi. Allah Ta'ala evince such an act through the Nabi. Such an act would be unnatural and the people cannot match it.

42. What is the definition of ***'Kalifat-ullah'*** (Caliph of God) ?

A. Khalifa' tullah is one who possesses the qualities of the Prophets, receive instructions from Allah, and invite people towards Allah as per His Commands. . The Caliphs of God are of two types: One who receives instructions from Allah as well as through the angel Jibra'il and such type of Khalifah is a *Nabi*. The other type of Khalifah receives instructions from Allah alone, and not through Jibra'il, and such a person is a 'Caliph of God' only, but not a Nabi or Rasool.

43. Are there any Prophets, amongst the angels ?

A. Yes. Allah Ta'ala has mentioned in the Holy Qur'an that the angel Jibra'il (AS) is a Prophet.

44. It is known that the prophets do exist amongst the mankind and the angels, but was there any Prophet among the Jinns (Genii) ?

A. It is not proved by any authentic Tradition that, there was any Prophet among the Jinns.

45. Is there any other reason for that ?

A. The apparent reason is that, the Jinns are made of fire, hence they have more heat and anger, and where the anger is more, the wisdom would be less, and a stupid will not be able to grasp the *Wahy* and carry it to the people. It means, their nature is not suitable for the job of guidance. Therefore, they cannot become a Prophet.

46. Was there any Prophet amongst women ?

A. No. Existence of any Prophetess is not proved.

47. Are all the Prophets of same status or of different ?

A. The Prophets who possessed a Holy Book and a New Law

(Shari'ah), are more distinguished than those who did not possess any Book or Law.

48. Are the Prophets being sent for guidance of their respective community or whole progeny of Adam (AS) ?

A. Amongst all the Prophets,only Prophet Muhammad (pbuh) was born for the guidance of all the progeny of Adam (AS). No other Prophet except him, was sent for guidance of the mankind of the whole world. Every Prophet was sent on a particular piece of land, to guide the people of that country, and to invite them towards Allah. For example, Hazrath Ibrahim (AS) was sent for guidance (Hidayat), to the city of Babil (Babel), Hazrath Loot (AS) was sent as a Prophet to the city of Moliqukat (Sodom). Sodom and the other neighbouring cities were over turned by divine wrath. Hazrath Yaqub (AS) was sent to the city of Kan'an (Canaan), Hazrath Moosa (AS) to Egypt, Hazrath Shu'aib (AS) to the city of Madyan, Hazrath Hud (AS) was sent to the tribe of ' Aad', Hazrath Saleh (AS) was sent to the tribe of 'Samud' and Hazrath Isa (AS) was sent to the Jews. But the Prophet Muhammad (pbuh) was sent for guidance and reformation of all mankind as well as Jinns.

49. Who was the first Prophet and who was the last ?

A. Hazrath Adam (AS) was the first Prophet before all else, and Hazrath Muhammad (pbuh) was the last Prophet.

50. Was there no Prophet before Adam (AS) ?

A. There was no mankind on the earth before Adam (AS). All humanity is the progency of Adam (AS). He is also called as 'Abul Bashar' (father of the mankind). His wife Hawwa (Eva) was also born from him only.

51. Did Allah create him without father and mother ?

A. Indeed Allah created him without any fther and mother, and made him His Caliph on earth.

52. Which people were guided by Adam (AS) and saved from going astray ?
A. Adam (AS) guided his own children and taught them the Commands of Allah.

53. Did Allah reveal any Book to Adam (AS) ?
A. No Book was revealed upon Adam (AS), but Sahifas' (Pamphlets), and he was instructed to follow these Sahifas'.

54. What were the names of the parents of Prophet Muhammad (pbuh) ?
A. His father's name was Abdullah and mother's name was Bibi Aamina.

55. Which Prophet's descendant Muhammad (pbuh) was ?
A. He was the descendant of Prophet Ibrahim Khalilullah.

56. How many sons Ibrahim (AS) had and what were their names ?
A. There were two sons to Ibrahim (AS), and they were: Is'haque (Isaac) and Isma'il (Ishmael).

57. Were they both Prophets ?
A. Yes. Both of them were Prophets.

58. Were they real brothers or step-brothers ?
A. Hajira was the mother of Isma'il (AS) and Sarah was the mother of Is'haque (AS).

59. Where did both these Prophets live ?
A. Isma'il (AS) was living at Makkah with his mother, and Is'haque (AS) was living at Syria with his mother.

60. Whose descendant Muhammad (pbuh) was ?
A. He was the descendant of Isma'il (AS).

61. How many sons Is'haque (AS) had ?

A. Generally it is believed that he had two sons. viz. Ais (AS) and Yaqub (AS). Yaqub (AS) was the Prophet, and was also known as 'Isreal'. He had twelve sons, all of them together known as 'Bani-Isreal'.

62. What were the names of the twelve sons ?
A. Yahuza, Roubel, Sham' un, Lawi, Rabaloon, Yashjar, Wadan, Naftali, Jad, Aasher, Joseph and Bin Yamin.

63. Which son's descendant Moosa (AS) was ?
A. He was the desendant of Lawi.

64. Whose descendant Daw'ud (AS) was ?
A. He was the descendant of Yahuza.

65. Whose descendant Isa (AS) was ?
A. He was the descendant of Suleiman (AS) son of Daw'ud (AS). Mary, the mother of Isa (AS) was the grand-daughter of Sulaiman (AS).

66. Did not Daw'ud (AS) possess a new Law (Shari'ah) ?
A. As mentioned earlier, Prophet Daw'ud (AS) was following the Law of Moosa (AS). Though Allah revealed 'Zabur' to him, it contained prayers (Du'a) only, not Commands.

67. Where did Prophet Muhammad (pbuh) live ?
A. He was born and lived at Makkah.

68. Were the parents and grand-parents of Prophet Muhammad (pbuh) also living at Makkah ?
A. Yes, They were living at Makkah.

69. Mention the well known lineage of Prophet Muhammad (pbuh) ?
A. Muhammad b. Abdullah b. Abdul Muttalib b. Abd Munaf b. Qus'i b. Kilab b. Marrah b. Ka'ab b. Luwi b. Ghalib b. Faher

b. Malik b. Nazar b. Kinaanah b. Khuzaimah b. Mudrikah b. IIyas b. Muzer b. Nazaar b. Sa'ad b. Adam.

70. Were the parents of Prophet Muhammad (pbuh) alive till he was made a Prophet ?
A. No. They died during his childhood.

71. Then who brought up Prophet Muhammad (pbuh) ?
A. His uncle Abu Talib took care of him.

72. Was Abu Talib present, during the period of his prophecy ?
A. Though he was present, his acceptance of Faith is not established.

73. At what age Muhammad (pbuh) became a Prophet ?
A. At the age of forty he became a Prophet.

74. Describe few of the well known virtues (Sifat) of Prophet Muhammad (pbuh) ?
A. He was very Sagacious, Sincer, Just, Courageous, Abstinent, Virtuous, Honest, an ally in righteousness. Benevolent, Gracious, Sympathiser of everybody, Forgiving, and Generous. Moreover, he was possessing thousands of good qualities. He was always busy in devotion to God, day and night contemplating Allah in his mind.

75. What were the initial circumstances of his prophecy ?
A. The Prophet (pbuh) was experiencing real dreams, with clean and unambiguous interpretation, and the same becoming true which he had been shown in the dream.

76. When did Muhammad (pbuh) believed that, he is a Prophet ?
A. Once, at the age of forty, as usual he went to the cave of mount *Hira*, for devotion to God, and when he was busy in the prayer, suddenly an angel appeared before him, stood with dignity, and asked him to recite the Surah of Iqra. He

replied; 'I don't know recitation'. Then the angel took hold of him and squeezed him, and asked him to recite. Again he said that he don't know recitation. Again the angel squeezed him. Likewise, the angel squeezed him thrice and made him recite the Surah of *Iqr'a*. Thereafter the angel disappeared.

77. Who was the angel ?

A. The angel was Hazrath Jibra'il (AS).

78. When the Prophet (pbuh) sw him all at once, was he in human form ?

A. The Prophet (pbuh) saw Jibra'il in his original form, with high stature. When the angel disappeared, the Prophet (pbuh) left the Cave of Hira, and reached home. He narrated all the events to his wife Khadijatul-Kubra (RA). After listening the details, she said that 'indeed you are a Prophet'. Later on she took him to a pious person Warqa bin Noufil, and apprised him of the events. Warqa was an eminent scholar of the Holy Book 'Taurat'. After listening to the story of Muhammad (pbuh), he said that, this is the same angel who brings Wahy to the Prophets. The same angel was sighted by Prophet Moses (AS). If the same angel is seen by Muhammad (pbuh) at the Cave of Hira, then Muhammad (pbuh) became a Prophet. There is no doubt in his prophethood. He is the same venerable prophet the happy tidings of whose advent is mentioned in Taurat and Injil, by God. If I be alive, I would support you. Later on warqa died.

79. Who were the first persons to believe in the prophethood of Muhammad (pbuh) ?

A. First of all, his wife Khadija-tul-Kubra (RA) expressed faith in him, followed by Ali (may God honour him), a young boy of seven or eight years. Among the elders, Abu Bakr Siddique (RA) was the first to believe in the Prophet. It is well known that, Ali (RA) never indulged in idol-workship.

80. When did Umer (RA) believed in Muhammad (pbuh) ?

A. He accepted the Faith after about five years of the Prophethood of Muhammad (pbuh). The Prophet used to pray Allah beseeching for Divine Guidance to Umer and Abu Jahl, to make them accept Islam. The prayer for Umer (RA) was answered and he embraced Islam, after which, the enthusiasm for Faith spread amongst the people and Islam strengthened.

81. When did Usman (RA) accept the Faith ?
A. Usman bin Affan (RA) believed in Muhammad (pbuh), soon after his Prophethood.

82. Why Usman (RA) is known as *'Zun-Noorayn'* ?
A. The Messenger of God (pbuh), had given in marriage, two of his daughters to Usman (RA), viz, Ruqaiyah (RA) and Kulsum (RA).

83. Why did the (Prophet) migrate to Madinah from Makkah ?
A. When the infidel of Makkah resorted to his persecution, Allah ordained him to proceed to Madinah, therefore, he went to Madinah.

84. How many years the Prophet (pbuh) stayed at Makkah after his Prophethood ?
A. He stayed at Makkah for ten years.

85. How many years he lived at Madinah ?
A. Thirteen Years.

86. Totally in how many years the Holy Qur'an was revealed upon him ?
A. Twenty three years.

87. Had he been to Makkah again during that peiod ?
A. Yes, he went to Makkah and was prevented by infidels, but a compromise was made, and he performed Hajj in

the following year. When Islam gained momentum and strength, Makkah was conquered by him and everybody embraced Islam.

88. After capturing Makkah, had he stayed at Makkah or not ?
A. The Prophet (pbuh) did not stay at Makkah, and returned to Madinah, where he died. His tomb is situated at Madinah.

89. How many wives survived the Prophet (pbuh) ?
A. Nine.

90. What are their names ?
A. Juwairiyah, Ayeshah, Zainab, Hafsah, Ummu Salmah, Ummu Habibah, Saudah bint Zam'ah, Maimunah and Safiyah.

91. What are the other virtues (Faza'il) of Prophet Muhammad (pbuh) ?
A. Prophet Muhammad (pbuh) was "The Seal of Prophet" *(Khatim-ul-Ambia)*, which means, he is the last Prophet to possess a Law (Shari'ah), and no such Prophet will appear after him. He was most reverend amongst and Chief of all Prophets. He has the power of Intercession (Shafa'ah), whichh means, Allah has ordained him to intercede for those who have committed sins, Thus the sinners shall be pardoned. He is the man of *Mi'raj*, which means, he ascended the heavens upto *Sidrat-ul-Muntaha* and even beyond it, and saw the paradise and the Hell. The authentic Traditions proves that, he also had a vision of God. His Law (Shari'ah) will remain intact till the Day of Judgement. Magnificent miracles were performed by him.

92. Where is the ***'Sidrat'ul-Muntaha'*** and what it is ?
A. Sidrat-ul-Muntaha is situated at the seventh heaven, and this is a tree of prickly plum 'Jujuba' (Ber). In the night of Meraj, the Prophet (pbuh) saw the tree covered with some thing, but its actuality could not be ascertained. 'Sidrah' is the

abode for Jibra'il (AS), and he is not permitted to go beyond this boundary, and at this plce, *Wahy* is revealed to Jibra'il (AS), by Allah.

93. What is meaning of ***Mi'raj*** ?
A. Mi'raj means a 'ladder', as well as 'ascension'.

94. What is the meaning of the phrase, that the Messenger of God (pbuh) had a Mi'raj ?
A. It means, the Messenger of God (pbuh) have ascended the heights.

95. In which month and date the Mi'raj occured ?
A. The Prophet (pbuh) ascended to the seven heavens (Mi'raj) in the night of twenth sixth of Rajab (27th night).
96. Had the Mi'raj (ascension) occured to the Prophet (pbuh) with his body ?
A. Yes. Mi'raj occured with his human body, and most of his Companions believe in this doctrine.

97. What is the anecdote of Mi'raj ?
A. It is mentioned in *Tafsir Ma'alim-ut-tanzil* that Abu Zar (RA) heard the Prophet (pbuh) saying that: "Suddenly the roof of my house opened up and Jibrail entered, and cut me open from my chest to navel, and washed the cavity with zamzam water, and brought a tray containing the Faith and Wisdom, which he poured into my chest, and closed it". According to another Tradition, the Prophet (pbuh) was present in 'Hateem' (a part Ka'aba), where his chest was cut open, and filled with Faith (Imam) and Light (Noor). After this, a white animal *'Buraq'* was brought for him to ride upon. Its size was smaller tha a mule. This riding animal was so swift-paced that it stretched as far as his eye could see. The Prophet (pbuh) said: "Then I mounted the animal (Buraq) and went to the mosque of Jerusalam *(Bait-ul-Muqadas)* along with Jibra'il (AS). There I tied the animal to a particular circle, where

other Prophets used to tie their riding animals, and I entered the Holy Mosque of Jerusalem, and offered two raka'hs of Prayer along with other Prophets. After that, Jabril (AS) presented to me two vessels, one filled with milk, another with wine, I took vessel of milk. Jabril (AS) said: O Muhammad (pbuh)! You have opted for the nature. Then I along with Jabril, ascended until we arrived at the lowest heaven. There I met Adam (AS). I saluted Adam, and he answered it, and said. 'You are welcome, O Virtuous son and Virtuous Prophet!' I asked: Who is he ? Jabrail answered: This is your father Adam. There were two gatherings of souls on both sides of Adam (AS). When he looked at the assembly of souls on right side, he was amused and laughed, whereas, when he looked at the assembly on left side, he cried. Amazed, I asked Jabrail, the reason. He replied that the assembly on right side, is of the people of paradise, but those on left side, belongs to Hell. Thereafter, I reached the second heaven, where the people welcomed me. There I met the Prophets Yahya (John) and Isa (Jesus) (AS). I saluted both of them, and they answered it, and said 'welcome'. Then I reached the third heaven, where the people received me with pleasure. There I met Yousuf (AS) (Joseph), who is very handsome. I Saluted him,and he answered it and said "welcome" to me. After that I ascending to the fourth heaven, where the people bid saluted him and he answered it and bid welcome to me. Then I ascended the fifth heaven, Where the people bid welcome to me. There I met Idris (AS) (Enoch), I saluted him and he answered it and bid welcome to me. Then I ascended the fifth heaven, where the people bid welcome to me. There I met Haroon (AS) (Aaron), I saluted him and he answered it and bid welcome to me. Thereafter, I went to the sixth heaven, where also the people bid welcome to me. There I met Moosa (AS) (Moses). I saluted him, and he answered it and bid welcome to me. When I passed him, he wept. He was asked; 'Why are you

weeping; ? He said: 'Because more people of Muhammad's (pbuh) community would enter the paradise than of mine'. After that, I reached the seventh heaven, where the people bid welcome to me. There I met Ibrahim (AS) (Abraham). I saluted him, and he answered it and said: 'Welcome virtuous son'. Except Adam (AS) and Ibrahim (AS), all other Prophets addessed him as 'righteous brother'.

The Messenger of God (pbuh) said: "Then I entered the *Bait-ul-M'amoor.* Jibrail (AS) said that, this is 'Bait-ul-M'amur' and here seventy thousand engels offer Prayer every day, and they do not turn up again day, but other angels come and offer Prayer. It means, the angel who enter this mosque once, never come again. From here, I went upto the tree called as 'Sidrat-ul-Muntaha', its fruits and leaves were large in size. At that time, 'Sidhrah' was covered with some thing". Another Tradition says that, the tree was surrounded by the bright moths. I (Writer) say that they were all angels.

The Prophet (pbuh) said: "At that place (Sidrah tree), Allah gave His Divine Command (Wahy) and made fifth Prayers obligatory every day. Then I returned and passed by Moses, and he asked: 'What have you been Ordered'? I said: 'Fifty Prayers every day'. Then Moses said, 'I have tried the sons of Isreal in religious orders, and though they were very strong, but they didnot carry out the Divine Orders fully, and your people are weak, and they will not be able to perform fifty Prayers every day. You return to your Lord, and request Him to reduce the number of prayer. Then the Prophet (pbuh) returned and solicited for reduction, and five prayers were taken off. Again the Prophet (pbuh) met Moses (AS) and informed him that five prayers are reduced. Moses (AS) advised him to return again and beseech further reduction. The Prophet (pbuh) again returned to God's court, and got the number of prayers further reduced. Likewise, due to the efforts of Mossa (AS), the Prophet (pbuh) got the number of prayers curtailed to such an extent that only five

prayers were left. Again Moosa (AS) urged him to try for further reduction, but the Prophet (pbuh) excused saying". I am quite ashamed to ask Him again and again. At last, five prayers were made obligatory for the Prophet (pbuh) and his followers (ummah).

The Prophet (pbuh) said, "Then I visted the Paradise". Abu Dajanah relates that, the Prophet (pbuh) had ascended beyond that place and even reached upto such a place where he heard the sound of a pen. Anas bin Malik (RA) relates that, when the Prophet (pbuh) reached upto the tree of Sidrat-ul-Muntaha, he said that, "Jabbar (one of the names of attributes of Allah) came closer and closer to me, and then gave me the Divine Command (Wahy).

98. This anecdote reveals that the Messenger of God (pbuh) had conversed with Allah, in the night of Mi'raj, but had he seen Allah or not ?

A. Most of the Companions (Sahaba) believes that the Prophet (pbuh) had seen God in the night of Mi'raj, and we also believe the same.

99. Whether some of the Companions say that the Prophet (pbuh) did not have the vision of God ?

A. Yes, some of the Companions believe that the Prophet (pbuh) had not seen Allah. His wife Ayesha (RA) was having the same belief, and Shi'ah and Mu'tazilah sects also opines the same.

100. Those who had expressed Faith in the Prophet Muhammad (pbuh), what are they called ?

A. They are called as the 'Companions of the Messenger of God' (Sahaba).

101. What is the definition of a 'Companion' *(Sahabi)* ?

A. The Companion (Sahabi) is a person who had met the Prophet (pbuh), believed in him and died with the same belief.

102. How many kinds of the Comapnions are there ?
A. Two; Muhajireen and Ansar.

103. What are their definitions ?
A. Muhajireen are the Companions, who had left Makkah and migrated to Madinah, to live with the Prophet (pbuh), and Ansar are the Companions who had helped and served the Prophet (pbuh) and his migrant Companions.

104. Who are the Prominent amongst all the Companions ?
A. The Companions who fought with the infidels along with the Messenger of God (pbuh), in the battle of *Badr*, are more venerable.

105. How many were such Companions ?
A. They were three hundred and thirteen.

106. Who are the most distinguished amongst them ?
A. Ten Companions, who are called as *'Asharah Mubashshrah'*.

107. What are their names ?
A. Abu Bakr Siddique, Umer bin-al-Khattab, Usman bin Affan, Ali bin Talib, Talhah, Zubair, Abdur Rahman bin Auf. Sa'ad bin Abi Waqqas, Sayeed bin Zaid, Abu Ubaidah bin al-Jarrah (may Allah be pleased with all of them).

108. Why these Companions are known as 'Mubashsharah' ?
A. The Prophet (pbuh) has given glad tidings of the certainty of their entry into the paradise.

109. Apart from them, were there any other Companions, given the good news of the certainty of entry into paradise ?
A. Yes. Bibi Fatima (RA), Imam Hassan (RA) and Imam Hussain (RA) were given the good new (Basharat) of their positive entry into paradise.

110. Who are the most distinguished amongst these thirteen Companions ?

A. The Caliphs of the Prophet (pbuh) are more distinguished.

111. How many Caliphs of the Prophet (pbuh) are there, and what are their names ?

A. There are four Caliphs of the Prophet (pbuh), viz, Abu Bakr Siddique, Umer bin al-Khattab, Usman bin al-Affan, and Ali bin Abi Talib (may Allah be pleased with them).

112. Are these four Caliphs infallible (Ma'soom) ?

A We belive that, they are not infallible, since it is not substantiated by any argument.

113. Whom did the Prophet (pbuh) nominate his Caliph ?

A. It is not substantiated that the Prophet (pbuh) had made anybody, his Caliph. But he had allowed Abu Bakr Siddique (RA), during his illness, to lead the Prayers, and Abu Bakr Siddique (RA), as per the instruction of the Prophets (pbuh), led all of the Companions in few Prayers. Since the Prophet (pbuh), nominated Abu Bakr (RA) as his Caliph, to lead the Prayers, all of the Companions (pbuh), have elected him as a Khalifah of the Prophet after the demise of the Prophet (pbuh), and accepted him as their ruler in all their religious as well as worldly matters, and all of them agreed that, he is the first Khalifah of the Prophet Muhammad (pbuh).

114. Who succeeded Abu Bakr Siddique (RA) as a Khalifah ?

A. Umer (RA) was nominated by Aby Bakr (RA) as his Caliph, and after the death of Abu Bakr Siddique (RA), all of the Companions have endorsed the Caliphate of Umer (RA), and he became the second Khalifah.

115. Who secceeded Umer (RA), as a Khalifah ?

A. Umer (RA), during his lifetime, had advised that, any one Companion could be selected as a Khalifah, with mutual

consent, and he entrusted the responsibility of selection to six Companions. Subsequently, the six Companions selected Usman bin Affan (RA) as a Khalifah, with mutual consent.

116. What are the names of the six Companions ?
A. Usman, Ali al-Murtuza, Abdul Rahman bin Auf, Talha, Zubair and Sa'ad bin Abi Waqqas (may Allah be pleased with them).

117. Who secceeded Usman (RA), as a Khalifah ?
A. Ali bin Abi Talib (RA) became the Khalifah, and all the Companions living at Makkah and Madinah, have agreed upon his Khilafat. But, later on some of the Companions left Ali (RA) which gave rise to a number of disputes.

118. What are the names of the Companions, who dissociated themselves from Ali (RA), after the Covenant (Ba'it) ?
A. Talha (RA) and Zubair (RA).

119. What was the reason behind their dissociation ?
A. After the assassination of Usman (RA), the assassins were not killed in lieu of him.

120. Why they were not killed ?
A. The assassins of Usman (RA) could not be traced, though Ali (RA) tried his best to find them out.

121. Who had assassinated Usman (RA) ?
A. They were Egyptians.

122. Was this the only reason behind separation of Talhah (RA) and Zubair (RA) from Ali (RA) ?
A. Yes, this was the only reason, and Mu'awiyah bin Abi Sufyan, the governor of Syria, also did not make the convenant (Ba'it), for the same reason.

123. Was the dissociation of Talha (RA) and Zubair (RA), and the refusal of Mu'awiyah to make covenant with Ali (RA), justified ?

A. Not al all.

124. Why their decision was unjust ?
A. When the Muhajireen and Ansar have reached a consensus on Ali (RA) becoming a Khalifah, and Talha (RA) as well as Zubair (RA) both having been expressed their consent, they were having no right to dissociate themselves from Ali (RA), and also they were not entitled to demand handing over the murderers of Usman (RA), to them. Since Muhajireen and Ansar have made covenant (Ba'it) with Ali (RA), Mu'awiyah's refusal to do so, was a mistake.

125. Why they were having no right ?
A. Ali (RA) was the ruler upon Talha and Zubair (RA), and they were the subject, and a subject or ruled on does not have a right to demand the murderers of his relative, be turned over to him. Whereas, he is entitled to present his claim (Da'wa) before the ruler. Similarly, Mu'awiyah too was having no right, to demand the delivery of the killers of Usman (RA), and to wage a war against Ali (RA) for such an unsound reason, and to become a ruler by himself.

126. Who was the Khalifah after Ali (RA) ?
A. The Khilafat of the Prophet (pbuh) was over after Ali (RA), as predicated by the Prophet himself that, "the term of Khilafat after me shall be thirty years", and thirty years were completed with the tenure of Ali (RA). Hence, the Khilafat did not remain after Ali (RA), but converted into the sultanate.

127. Who became the king after Ali (RA) ?
A. Hassan (RA), the elder son of Ali (RA) reached an agreement with Mu'awiyah (RA) and what ever part of Iraq was controlled by him, was handed over to Mu'awiyah (RA), after that, Mu;awiyah became a king.

128. Who suceeded Mu'awiyah (RA), as a king ?
A. Yazeed, the son of Mu'awiyah, became the king.

129. Who made Yazeed a king ? Were all the Muslims pleased with his monarchy ?

A. Muslims were not happy with his monarchy, but his father Mu'awiyah (RA) made him his successor.

130. Why the muslims were not happy with Yazeed, being a king ?

A. Yazeed was not obeying the Commands of Allah and His Prophet (pbuh) and it is recorded in the histories that he was a drunkard and adulterer. He was commiting unwarranted and unjustified persecution on the Companions of the Prophet. Under these circumstnces, how the Muslims would he happy with his monarchy.

131. Was this unworthy person persecuting the Sahaba ?

A. He had not only persecuted, but also killed some of the Companions.

132. Has he, a wicked, killed the Companions ?

A. It was regrettable that, Yazeed had killed such a Companion who was the dearest one, a grand-son of the Prophet (pbuh). Even he killed the children of that beloved Companions.

133. Who were they ?

A. Imam Hussain (RA) and his children.

134. Whose son was Imam Hussain (RA) ?

A. He was the son of Ali (RA), and his mother was Bibi Fatima-tuz-Zahra (RA), the beloved daughter of the Prophet (pbuh). Hence, Imam Hussain (RA) was the grand-son of the Prophet Muhammad (pbuh).

135. Had he , a tyrant, killed Imam Hussain (RA) ?

A. Yes, he killed Imam Hussain (RA), his younger son Ali Abkar (RA), his dear brother Abbas (RA) and other brothers. Likewise, he killed the whole family of Imam Hussain (RA).

136. Was there any reason behind this killing ?

A There was no reason, except enemity, that Imam Hussain (RA) refused to make covenant (Ba'it) with Yazeed, the wicked.

137. Had the other Companions made covenant with him ?

A. Yes, they made covenant under the threat of tyranny .

138. Was it necessary to make covenant with that tyrant?

A. No, it was not. Since the Khilafat of the Prophet (pbuh) ended with Ali (RA), only sultanate remained, and making covenant with a king is not compulsory, and when this tyrant was disobedient to God and His Prophet (pbuh) too, how could the covenant with such a wicked person be compulsory.

139. Was Yazeed an infidel (Kafir) ?

A. His infidelity (Kufr) is not established. Imam Azam (RA), neither described Yazeed as an infidel nor cursed upon him. We also believe in the doctrine that, there is no clear injunction to curse upon him.

140. Do the people of any doctrine curse upon him or not ?

A. Imam Shafa'ie (RA) curse upon him.

141. Had Yazeed killed Imam Hussain (RA) and all of his children ?

A. Since Imam Zainul Abedeen (RA), the elder son of Imam Hussain (RA) was very sick at the time of the battle, he was not ordered to participate in the battle. Hence, he was the only son amongst the chidren of Imam Hussain (RA), remained alive, while all others were martyred. The chain of his descendants still continued, and will ramain till the Day of Judgement *(Qiyamah).*

142. Would a person be interrogated in his grave after death ?

A. Indeed, the dead in his grave shall be interrogated by two angels, about his belief in God, his Prophet and his religion.

If he is a believer, he will bear witness to the Unity of God, and prophethood of Muhammad (pbuh), and he will declare that Islam is his religion. Whereas, if the corpse be that of an unbeliever, he will not reply correctly.

143. What is the meaning ***Qiyamat*** ?

A. The world seen today, shall not remain the same on the last day, but it shall be changed. The heavens shall cleave asunder, the sun shall be darkened, the stars shall be darkened and dispersed, the earth shall have earthquakes, the seas shall be dried up, the mountains shall be blown up into pieces. The world and all the created-beings shall die or be annihilated. Then God will revive the world and every thing, in an instant.

144. Would all the people assemble on the Day of Judgement and be accounted for their deeds ?

A.. Authentic Traditions proves that, all the people would be raised at a spacious ground, and the sun would come down very close to them, causing severe heat and heavy perspiration, even they would be immersed in sweat, but the righteous people would remain comfortable. Every prophet would be anxious about his community. Everybody will believe that, this is the Day prophesied by our Prophets in the world. Infidels would be baffled. After that, the *Mizan* (balance) would be set up, wherein the 'Books of Actions' *(Aamal Nama)* shall be weighed, and those whose balances laden with their good deeds shall be heavy, will be sent to paradise, but those whose balances laden with more sins, will be subjected to torment.

145. Who will examine the record of the deeds, on Dooms-day ?

A. Allah Himself will examine the account of deeds.

146. Would all the people so raised, remain in the same place or any other place ?

A. All the people so raised would pass through a bridge *'as-*

Sirat', to reach the place of Judgement, where they would be kept standing.

147. What is ***Sirat*** ?
A. *Sirat* is a bridge, kept across the Hell, and everybody either a believer or non-believe, shall be made to pass over that bridge. Even the Prophets would also cross the bridge. But the infidels, while crossing the bridge, would find it difficult and painful, and some of them will fell down into the Hell. Whereas, the believers would cross the bridge smoothly, even some of them would pass like a thunderbolt or like swiftness of air.

148. Where would the people go after crossing the *Sirat* bridge ?
A. The believers, after their deeds being examined, would enter the Paradise, and the non-believers would be thrown into the Hell.

149. What are the Paradise and Hell ?
A. The Paradise or *al-Jannah* is a heavenly abode of bliss and comfort, created by God, for the believers and virtuous people. It comprises the magnificent houses, beautiful gardens, pleasant rivers and cisterns, delicious food and fruits, every thing of adornment and elegant garments. Precisely, every thing of bliss and enjoyment, beautiful and obedient servants, men and women, are available in the Paradise. Whoever enters the Paradise, they will serve them with pleasure.

Whereas, the Hell is a place of sorrow and distress, having fire everywhere. Hell-fire shall be more hot than the fire of the world. Several thousand kinds of serpents, scorpions and wild beasts shall be there, to bite the infidels and others dwelling therein.

150. Will the dwellers of Paradise and those of Hell remain there forever ?
A. Indeed they shall remain there forever.

151. Would not the dwellers of Paradise and the Hell die ?
A. They shall remain alive forever, and would not die.

152. Would all the dwellers of Paradise be of same rank ?
A. No, some of them would be of higher status than the others. The Prophets would hold the highest rank, followed by the righteous *(Siddiqeen)*, saints *(Auliya)*, martyrs *(Shuhada)*, religious scholars *(Ulema)*, and then the common believers.

153. Is the 'Vision of God' *(Deedar)* possible in the paradise ?
A. It is mentioned in the authentic Traditions (Hadith) that "You shall see God on the Last Day in such a manner, as if you are looking at the full moon".

154. Will the Paradise and the Hell be created by Allah, before the Day of reckoning or thereafter ?
A. Allah has created the Paradise and the Hell, at the same time, when He has created the Earth and the Heaven.

155. Are there the people who believe that the Paradise and the Hell would be created after reckoning ?
A. Yes, a sect Mu'tazilah and few others believe in this notion.

156. Is such kind of belief lawful ?
A. Such kid of belief is unlawful, since it is clearly mentioned in the Holy Qur'an that the Paradise and the Hell are already created.

157. What is the Judgment (Hukm) for those who profess such belief ?
A. He will become a *Fasiq* (reprobate or sinful).

158. Will only the infidels be sent to the Hell or the sinners too ?
A. Ahle-Sunnah asserts that the infidels as well as the sinners would go to the Hell, but the sinners would be taken out of

the Hell after intercession (Shafa'ah) of the Prophet Muhammad (pbuh), and the Mahdawis believe that the Hell is an abode for the infidels, since Allah has mentioned in the Holy Qur'an that, "Whoever disbelieved in Allah and turned around from Him, shall be sent to the Hell"

159. The infidels (Kafir) and the polytheists (Mushrikeen) would go to the Hell, but would their infants too go to the Hell ?

A. Most of the scholars opines tht the infants of the polytheists would also go to the Hell, and we also believe the same.

160. Those who have commited the sins, either Great *(Gunah-e-Kabirah)* or Venial *(Gunah-e- Saghirah)*, how they could be absolved of the sins ?

A. They must repent whole-heartedly, then Allah is likely to accept their repentance *(Taubah)*.

161. If any sinner who is also a believer, died without repentance, would Allah forgive his sins ?

A. Allah says in the Holy Qur'an that, "I will never pardon those who associate anything with Me, and except them I will pardon all of his sins whomever I wish".

162. For whom the Messenger of Allah (pbuh) would intercede (Shafa'ah) in the Court of Allah ?

A. The Messenger of God (pbuh) would intercede for those, who have committed the 'Great Sins' (Kabirah).

163. What are the great sins ?

A. The great sins are numerous; some of them are: Unjustifiable murder, Theft, Commiting adultery with other's wife, Fornication (Zina), Sodamy (Liwatat), Drinking Wine, Usury, Accusing an innocent women of adultery and telling a lie etc. These sins are considered as the 'Great Sins'. Ibn Abbas (RA) has enumerated the Great Sins upto seventy.

164. Will not the person commiting such great sins, become an infidel (Kafir) ?

A. No, he will not become an infidel, and we also have the same belief. Whereas, the followers of other doctrines, consider him as an infidel, if he dies without repentance.

165. Who are they ?

A. Ahlus-Sunnah call them as 'Kharijites' (Khawariji).

166. Who are the Kharijites ?

A. Kharijites are the people who dissents the Khilafat of Ali (RA), but hold in more respect, the other Khalifahs, viz. Abu Bakr Siddique (RA), Umer b. al-Khattab (RA) and Usman b. al-Affan (RA), and assents to their Khilafat. The Kharijites and the Shi'ahs are opposed to each other.

167. What are the beliefs of Shi'ahs ?

A. The Shi'ahs believe that, Ali (RA) was the first legitimate Khalifah of the Prophet (pbuh), and they declines to accept the Khilafat of other three Khalifahs. Even they say that the Prophet (pbuh) had made Ali (RA) his Khalifah, but the people disobeyed the Prophet (pbuh) after his death, and did whatever they wished, viz. appointed Abu Bakr Siddique (RA) as a Khalifah, against the order of the Prophet (pbuh). Precisely, they believe in such concocted notions, and disrespectfully abuse the other Caliphs of the Prophet (pbuh).

168. What do we believe in ?

A. We believe that Abu Bakr Siddique (RA) was the first legitimate Khalifa, and Umer (RA) was the second Khalifah of the Prophet Muhammad (pnuh), and both of them are called as 'Shaikhain', and they have an edge over the other two Caliphs.

We also believe that, Usman (RA) was the third and Ali b. Abi Talib (RA) was the fourth Caliph or Khalifah, and

we must respect and love both of them equally, and we must avoid the unsavoury statements, as we cannot decide, who was the most distinguished amongst them.

169. Does the followers of Shi'ah doctrine stop at saying that Ali (RA) was the legitimate Khalifah, or they dispute in other matters too ?

A. Yes, they dispute in other matters also. They say that Ali (RA) was equal to the Prophet (pbuh).

170. Do they believe that Ali (RA) was not liable to commit any sin ?

A. They regard Ali (RA) as well as his descendants, as infallible (M'asoom).

171. Whether all of the descendants of Ali (RA) till the Day of Jugement, are infallible ?

A. No. They regard the twelve Imams as infallible (M'asoom). They are : Amirul M'umineen Ali, Imam Hassan, Imam Hussain, Imam Zainul Abedeen, Imam Baqar, Imam Jafar Sadique, Imam Moosa Kazim, Imam Ali b, Moosa Raza, Imam Muhammad Jawwad, Imam Ali az-zaki, Imam Hassan Askari and Imam Muhammad (may Allah be pleased with them).

The Shi'ahs consider Imam Muhammad as the 'Mahdi', who is alive and hinding in some secret place, and he will appear before the end of the world.

172. Do they put forward any argument in favour of the Imams being infallible (M'asoom) ?

A. They do not offer any argument derived from the Holy Qur'an or Traditions (Hadith) or Consensus (Ijm'a), except some irrelevant arguments, which too does not substantiate their claim, that the Imams are M'asoom.

173. What do they regard those, who did not consider Ali (RA) as the first Khalifah, or who had quarelled with Ali (RA) ?

A. Whoever disapproved the concept of Ali (RA) being the first

legitimate Khalifa of the Prophet (pbuh), they are regarded as Fasiq (immoral), by the Shi'ahs, and those who had gone to war with Ali (RA) are regarded as Kafir (infidels). God forbid!

174. Do they regard the Companions (Sahaba) and the Saints (Auliya-Allah), as 'Fasiq', who did not accept Ali (RA) as the first Khalifah ?

A. Yes, they regard everyone of those who disagree to their notion, as Fasiq. God forbid !

175. They might be slandering against all of the wives of the Prophet (pbuh), since all of them did not approve Ali (RA) as the first Caliph ?

A. Verily, all the wives of the Prophet (pbuh) had not regarded Ali (RA) as the first Caliph, hence the Shi'ahs speak ill of them. Particularly they have grudge against Bibi Ayesha (RA) and uses abusive language against her, because she had taken part in a war against Ali (RA).

176. Who is the most distinguished amongst all of the wives of the Prophet (pbuh) ?

A. Bibi Khadija-tul-Kubra (RA), the mother of Bibi Fatim-tuz-Zahra (RA) is the most distinguished.

177. Which wife is the next to her, in dignity ?

A. Bibi Ayesha Siddiqa (RA).

178. What are the virtues *(Faza'il)* of Bibi Fatima-tuz-Zahra (RA), the daughter of the Prophet (pbuh) ?

A. The Prophet (pbuh) had praised Bibi Fatima (RA), and said that, 'Fatima (RA) is the chief of all women of the world'.

AL-AQA'ID

(The Beliefs)

Part - II

By

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AL-AQA'ID
Part II

1. What is the definition of *Wali* ?
A. One who is very near to God, is a Wali (Saint).

2. How the nearness to God is achieved ?
A. The nearness to God is achieved, by following the path of the Prophet Muhammad (pbuh), and it increases more and more as the intensity of adherence is enhanced.

3. How many types of Wali are there ?
A. Two: (i) Wali-e-Kamil (Perfect Saint)
(ii) Wali-e-Naqis (Imperfect Saint)

Wali-e-Kamil is a person who is a perfect disciple of Prophet Muhammad (pbuh), whereas, an imperfect disciple is Wali-e-Naqis.

4. What are the essential aspects of the adherence to the Prophet ?
A. Conformity with the 'Sayings' (Qaul), the Deeds (Fai'l) and the 'Conditions (HAAL) of the Prophet (pbuh) is essential. Conformity with the 'Sayings' means, to be truthful, to instruct whatever the prophet had ordered, and to prevent from whatever he had prohibited. Conformity with the Deeds means, to perfectly follow the Prophet (pbuh) in the acts of devotion (Ibadat), and social life (Mu'amalat). Conformity with the 'Conditions' means to Create the same condition in ourselves , as possessed by the Prophet (pbuh).

5. What was the condition (Halat) of the Prophet (pbuh) ?
A. There were three aspect of his life, viz. Human (Bashari), Angelic (Malaki) and Godly (Haqqi). *'Bashari'* aspect means, he had human requirements, like eating, drinking

and sleeping etc., but he used to eat less than his appetite, and sleep less than his desire. In other requirements too he restrained himself.

Second aspect of his personality *'Malaki'* means, he used to receive Divine Inspirations *(Wahy)* and converse with the angels which were visible to and visiting him. His body was equal to or even more pure and enlightened than the angels, therefore, he visited the heavens and even the place where Jibra'il (AS) cannot reach.

Third aspect *'Haqqi'* means, the Prophet (pbuh) himself had told that 'I happen to be so closer to God, to such an extent that any intimate angel and any eminent Prophet cannot reach there'. It is mentioned in authetic Traditions (Hadith) that the Prophet (pbuh) has seen God in the Night of M'iraj, and we also believe the same. Precisely, whoever followed him perfectly in these three Conditions, he is a Wali-e-Kamil, and whoever did not follow him perfectly, he will remain imperfect, and such type of a person is not a perfect saint.

6. Which *Wali* is more venerable and most distinguished amongst the perfect Saints (al-Auliya'ul Kamileen) ?

A. The wali who is perfect in himself and make others also perfect through his teachings, is most distinguished amongst all "Auliya'ullah" (the friends of God).

7. Is it possoble for every human-being to achieve the Sainthood (Wilayat) through devotion (Ibadat), ordeal (Mihnat) and spiritual exercises (Riyazat) ?

A. Through devotion and ordeal, only general sainthood can beachieved, but not the special one (Wilayat-e-Khas).

8. How many kinds of Wilayat are there ?

A. Two: *Wilayat-e-aamma*(General) and *Wilayat-e-Khassa* (Exclusive). The General kind of Wilayat might have been

undestood. But the Exclusive Wilayat cannot be achieved through devotion and ordeal, but this kind of Walayat is bestowed upon a person by God, out of His Benevolence. The status of this Wilayat is identical with that of Nabu'wat (Prophethood). Since Nabu'wat cannot be achieved through devotion and ordeal, the Exclusive Wilayat also cannot be achieved through devotion and ordeal. Such Privileged person will be the integral follower (Tabi' Taam) of the Prophet Muhammad (pbuh) and a successor of his perfections.

9. Who is called as *"Tabi'tam"* (Perfect Follower) ?

A. Tabi' Taam is a person, who is a true and unerring follower of the Prophet (pbuh), in his Deeds (A'amal), Condition (Haal) and Call (Da'wat).

10. A person who follow the Prophet (pbuh) with such perfection how can he commit any mistake ?

A. He is infallible (Ma'soom) and invites the people towards God, same as the Prophet used to summon the people towards God. He is not fallible in his words and deeds. It is obligatory to accept and believe in a person who claims to call the people towards Allah, in the same manner as Prophets did and who ishows miracles (M'ujizat) in support of his claim. However, if he is liable to err, then it is not obligatory to believe in him.

11. Is there any person authorised to Call the people (Da'wat) after the Messenger of God (pbuh)?

A. Certainly there is.

12. Had the Prophet (pbuh) prophesied the birth of such a person ?

A. Indeed, the Prophet (pbuh) had prophesied the appearance of such a person, and said: "For the guidance of my community (Ummat) a person will born after me, who will be the Caliph of Allah, and whose title is *Mahdi*. It is

obligatory upon you to make covenant (Ba;it) with him". This Hadith is related by Sooban (RA) in the book *'Sunan Ibn Maja'*. Another Tradition (Hadith) is related by Ibn Abbas (RA) in *'Mishkaat'* that the Prophet (pbuh) had said: "How my Ummah (community) would be ruined, when I am at the beginning, and Isa (Jesus) son of Mary at the end and Mahdi is in the middle".

One more Tradition by "Abu Da' wud" relates thet the Prophet had said: "Mahdi (AS) would possess my disposition (Khulq)'. Another Tradition related by Hazrath Ali (RA)says: "The Religion would be consummated by Mahdi (AS):, which means, the Mahdi would accomplish the task of total perfection of the religious orders.

There are several Traditions which proves that a Caliph of Allah would born after the Messenger of Allah (pbuh), and he would invite the people towards Allah, and the religion would be consummated with his advent.

13. Had the Messenger of Allah (pbuh) also prophesied that he would be infallible (Ma'soom) ?

A. The Prophet (pbuh) had informed that, "The person whose title is *Mahdi*, would be from my progency, he would follow my path, and would never commit any mistake". This Tradition proves the infallibility of Mahdi (AS). Further the Prophet (pbuh) said: "Mahdi is the Caliph of Allah (Khalifa-tullah)". The infallibility is a prerequisite for him, since the Khilafat and Ma'siyat (Sinfulness) cannot combine in a person, hence he must be pure in all aspects.

14. What qualities the Caliph of Allah possesses ?

A. His main quality is that he must be infallible, and the Mahdi (AS) possesses this quality.

15. What is the definition of ***'Khalifa-tullah'***?

A. It is already defined that, the Caliph of Allah possesses the

qualities of the Prophets. Further it is known that the Caliphs of Allah has the knowledge of 'Asma' (the names or attributes of Allah). Allah has mentioned that Adam (AS) was taught all the 'Asma', either the names of the created beings or of the Creator, and all other Prophets as well as the Caliphs of Allah are taught these *Asma*.

16. Whether an infallible person can seek blessings (Faiz) from a fallible person ?

A. No. He cannot.

17. What is the reason behind such restriction ?

A. If an infallible person happen to receive instructions (T'aleem) from a fallible one, all his directives would also deemed to have become erroneous, and in such case, testimony of his directives would not be obligatory.

18. Since Mahdi (AS) is *'Khatim-e-Deen'* (The Seal of the Religion), what he would accomplish?

A. It is already mentioned earlier that, several matters are described in the Holy Qur'an, but the precepts (Ahkaam) are of four type: Aqa'id (Beliefs), Ibadaat (Devotion), Mu'amalat (Transactions) and Ihsan.

i) Aqa'id or Beliefs are discussed earlier such as Unity of God; He has no partner and equivalent, He is Omniscient (knowing all things) and Omnipotent (having power over all). He is alive, listens, sees and talks. He is the Creator (Khaliq) of all things. All such things were discussed earlier in detail.

ii) Ibadaat or Devotion includes all acts of devotion to God, as Prayer (Salah), Fasting (Salah), Pilgrimage to Makkah (Hajj), Alms (Zakat) and warfare for the cause of Allah (Jihad).

iii) Mu'amalat or Transcations includes the various sections of civil jurisprudence, such as Sale, Buying, Confession (Iqrar), Deposition, Deed of Gift (Hibah), Pre-emption (Shuf'ah), Agency (Wakalat) and Transfer of Debt (Hawalah) etc.

iv) Ihsan or Devotion with full concentration means, to worship Allah assuming that you are visualizing Him, otherwise, if such degree of concentration is not achieved, then atleast assume that Allah is watching you.

The Propher(pbuh) had enlightened the people about Aqa'id, Ibadaat and Mu'amalat articulately, but he kept in abeyance the precepts of Ihsan, and this part of the religion 'Ihsan' was exposed and elucidated by the Mahdi (AS).

19. What are the precepts of ***Ihsan*** ?

A.

a)	Tark-e-Dunya	(Renunciation of the world)
b)	Suhbat-e-Sadiqeen	(Living in company of the ascetics)
c)	Uzlat-e-Khalq	(Seclusion)
d)	Zikr-e-Kaseer	(Incessant remembrance of Allah)
e)	Talib-e-Deedar-e-Khuda	(Quest for vision of Allah)
f)	Tawakkul	(Trust in Allah)
g)	Hijrat	(Migration)
h)	Ushr	(Tithe)

20. Were these precepts not mentioned by the Prophet (pbuh) ?

A. The Prophet (pbuh) had mentioned these precepts but he neither disclosed their obligation not enjoined upon the people.

21. Are these precepts (Ahkam) stated in the Qur'an and Hadith ?

A. All these precepts are stated in the Holy Qur'an.

22. Then why the scholars (Ulema) didnot mention these precepts ?

A. The Ulema had strived hard in the matters of Aqa'id, Ibadat and Mu'amalat, and solved several intricacies, but either they could not pay attention towards these precepts, or did not elaborate, in view of the precepts not being enjoined upon by the Prophet (pbuh).

23. Are the Verses of Qur'an substantiate each of these precepts ?

A. Verily, there are Verses in the Qur'an, which would be described later.

24. Had Mahdi (AS) invited the people to follow the same precepts ?

A. Yes, He had called upon the people to follow these precepts and declared them as 'Obligatory' (Farz).

25. What was his name and title ?

A. His name is Muhammad (pbuh) and his title is 'Mahdi' (AS), same as prophesied by the Prophet (pbuh) that, "the person who will be the Caliph of Allah after me, would bear my name.

26. What are the names of his parents ?

A. The name of the mother of Mahdi (AS) is 'Aamina', and father's name is 'Sayyed Abdullah', and it is mentioned in authentic Tradition (Hadith Saheeh) that the parents of Mahdi (AS) would bear these names.

27. How far can the lineage of Hazrat Mahdi (AS) be traced ?

A. It can be traced upto Hazrat Imam Hussain (RA).

28. Recount the genealogy of Hazrath Mahdi (AS) ?

A. Sayyed Muhammad Mahdi (AS) b. Sayyed Abdullah b. Sayyed Usman b. Sayyed Khizr b. Sayyed Moosa b. Sayyed Qasim. b. Sayyed Najmuddin b. Sayyed Abdullah b. Sayyed Yousuf b. Sayyed Yahya b. Sayyed Jalaluddin b. Sayyed Nyamatullah b.

Sayyed Ismail b. Sayyeduna Imam Moosa Kazim (RA) b. Sayyeduna Imam Jafar Sadique (RA) b. Sayyeduna Imam Baqar (RA) b. Sayyeduna Imam Zainul Abedin (RA) b. Sayyeduna Hazrath Imam Hussain (RA) b. Sayyeduna Maulana Imamuna Hazrath Ali Ibn Abi Talib (RA).

29. Where and when Hazrath Mahdi (AS) was born ?

A. His parents were living at Jaunpur, one of the famous cities of India. Hazrath Mahdi (AS) was born at Jaunpur on Monday, the 14th Jamadi'ul Ula 847 H (September 1443 AD). The Chronogram of his date of birth is *'Shams-e-Wilayat'*.

30. Describe some important events of his early life ?

A. When he was born, both his hands were covering his genitals, and no flies were sitting on his body, and no shadow of his body was falling upon the earth. The voice of his crying was very pleasing and heartmelting for the listeners. At the time of his birth, the idols fell down, and a heavenly voice was heard, proclaiming :

"And say, truth has arrived and falsehood perished; for, falsehood (By its nature) is bound to perish". (17:81)

An eminent scholar of the period, Hazrath Shaik Daniyal (RA) was amazed on hearing the voice. The first thing he (the child) spoke was, 'Mahdi has come'. When he attained the age of learning, his father Hazrath Sayyed Abdullah (RA) sent him to the school (madrasah) of Shaikh Daniyal (RA), and even before attaining the puberty, he became a great scholar (Aalim). Eminent Ulemas used to visit the school of Shaik Daniyal, and they were so impressed with his sagasity and grasping power, that they conferred him with the title of *'Asadul Ulema'* (a lion amongst the scholars), as a result of which, he acquired reputation for mastering all sciences (Uloom) at a vey young age. Later he was found to be fully engaged in Divine contemplation and

Zikr, unaware of the wordly affairs, except gaining consciousness at the time of obligatory prayers. He remained in such a state of ecstasy for twelve years, and during this period, he consumed very little food

31. Describe his characteristic features ?

A. He was very truthful, true to his promises, sympathiser with the poor, benevolent, generous, courageous, modest, sagacious, intelligent, ascetic, abstinent and an honest person. Precisely, he was possessing the same characters and attributes, which the Messenger of God (pbuh) possessed.

32. When did he proclaim himself to be the 'Promised Mahdi' (al-Mahdi-al-Maw'ud) ?

A. He proclaimed himself to be the promised Mahdi' in accordance with the Divine Command, at the age of forty years.

33. How did he use to receive the Divine Commands from Allah ?

A. He was not receiving the Divine Instructions through the medium of Jibra'il (AS) but he was receiving the instructions directly from Allah, without any medium. All of his words and deeds were in accordance any complying with the Divine Commands of Allah. As he ṣaid: "I am receiving new instructions everyday from Allah, without any medium of communication between me and Allah "

34. Why he was instructed directly, and why not through the medium of Jibra'il (AS) ?

A. As mentioned earlier, the person who receive Divine instructions through Jibra'il, is a 'Nabi', and it was proved that the Prophet Muhammad (pbuh) was the last 'Messenger of God' and a 'Seal of the Prophets'. Therefore, if Mahdi (AS) is also instructed through Jibra'il he will become a 'Nabi' (Messenger), as a result of which, Prophet Nuhammad (pbuh)

will not remain the 'Seal of the Prophets'. which is contrary to the teachings of Holy Qur'an, proving the Prophet (pbuh) to be the 'Seal of the Prophets'. Hence, any follower of the Prophet Muhammad (pbuh) receiving the Divine instructions through Jibra'il, is not admissible, and accordingly, the Mahdi (AS) had claimed that, "Allah Himself impart instructions to me directly ".

35. When Hazrath Mahdi (AS) declared himself to be the 'promised Mahdi' (Mahdi Maw'ud), What were his wordings of proclamation ?

A. The wordings of the proclamation of the promised Mahdi were "He who believed in me is a believer (Momin) and he who declined me is a non-believer (Kafir)".

36. Is this Kufr legal (Shara'ie) ?

A. Of course this Kufr is legally sanctioned, since the denial of 'Khalifat'ullah' is a 'Kufr Shara'ie'. *

37. What evidence Hazrath Mahdi (AS) furnished in support of his claim, of being a Mahdi ?

A. He furnished two evidences; Adherence to Allah and adherence to the Prophet Muhammad (pbuh).

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* Literally kufr means to cover the truth, hide, unbelief, disbelieving in God or in Qur'an or in any of the tenets of Islam. Appearance of Mahdi is an essential tenet of Islam as per Holy Qur'an and authentic Traditions of Prophet Muhammad (pbuh). Most of the Traditions related in respect of necessity, eventualities and advent of Mahdi are undoubted Traditions *(Ahadisu'l - Mutawatir)* handed down by very distinct chains of narrators and which has been always accepted as authentic and genuine. Denial of such Traditions, as per the senior and learned scholars of Ahl-e-Sunnah, implies disbelief in the words of the Prophet (pbuh) as well as in the tenets of Islam. Not only Mahdi, denial of the second coming of Christ and denial of Antichrist *(Dajjal)* is also mentioned as Kufr, in the Traditions.

This belief was not formulated by Mahdavis, but it is an incontrovertible decision of the learned scholars of Ahle Sunnah.

38 Had the promised Mahdi declared that, I am a follower of the Prophet Muhammad (pbuh) and an exponent of Islamic law (Mubayyin-e-Shari'ah) ?

A Yes, he claimed that, "I am a follower of Prophet Muhammad (pbuh) and an exponent of Shari'ah".

39. How is the Mahdi (AS) a follower of the Messenger or God (pbuh) ?

A He was the perfect follower of the Divine Law (Shari'at-e-Khuda) revealed upon the Prophet Muhammad (pbuh), and his compliance was as perfect as that of Prophet himself, even without a difference of hair's breadth, as the Prophet (pbuh) said, "Mahdi will follow my path and will never commit any mistake,even equal to a hair;s breadth, which means, he will follow the actions of the Prophet (pbuh) accurately. Infact, Hazrath Mahdi's deeds were precisely the same, as those of the Prophet's (pbuh).

40. Is it possible for any person other than Mahdi (AS) to maintain adherence with such perfection?

A. The Prophet (pbuh) had given the tidings of such perfect adherence, only in respect of Mahdi (AS) and declared that, "the Mahdi will not commit any error in my adherence ". Therefore, since the Mahdi (AS) is infallible (M'asoom), he is unique and incomparable in the matter of adherence to the Messenger of God (pbuh).

41. Are not the Companions of the Prophet (Sahaba) too capable to follow the Prophet (pbuh) with such precision ?

A. No. Since the Companions of the Prophet are not infallible, they are liable to commit error in adherence.

42. Is not the infallibility of the Companions of the Prophet established ?

A: There is no legal ground (Shara'ie Daleel) to establish their

infallibility. Moreover, the 'Sahaba' were not entrusted with any independent mission (Da'wat). Had they been given any mission, essentially they would have been infallible, as the belief in a person of independent mission, is obligatory. whereas, if he is liable to err. his testimony will not be obligatory.

43. Is the Mahdi (AS) superior (Afzal) than all Companions of the Prophet (pbuh) ?

A. Verily he is superior because of two reasons: First, the Mahdi (AS) is infallible (M'asoom), whereas the Companions of the Prophet are not infallible. Second, the Mahdi is a Caliph of Allah, whereas, the Companions (Sahaba) are the Caliphs of the Messenger of Allah. Hence, the Caliph of Allah shall be more eminent and superior than the Caliphs of His Messenger (pbuh).

44 Previously it was explained that the Mahdi (AS) was receiving the Davine blessings and new instructions everyday, directly from Allah, then why he was following the Prophet Muhammad (pbuh) ?

A. You must know that every Prophet. though he receive instructions from Allah as well as Jibra'il, he is a follower of the preceding Prophet. Such as, Hazrath Daw'ud (AS), though he was given a Holy Book and blessed with instructions from God and Jibrail, but still he was following the Law of Moses, as ordained by Allah. Similary, Prophet Muhammad (pbuh), though he was th last and seal of the Prophets, and also blessed with the Holy Qur'an, he was ordained by God to follow the guidance received by all Prophets, as mentioned in the Verse: "Those are the Allah guidath, so follow their guidance (6: 90). In compliance with this Command, the Prophet (pbuh) followed the guidance imparted to all Prophets. Likewise, Hazrath Mahdi (AS) also, despite receiving new instructions everyday from

Allah, had followed Prophet Muhammad (pbuh), as ordained by God. In view of such perfect adherence, he is equal to Prophet Muhmmad (pbuh).

45. Had any person other than Mahdi (AS) amongst the followers (Ummah) of the Prophet (pbuh) been instructed or would be instructed directly from Allah ?

A. Amongst the followers of the Prophet (pbuh), no one else except Mahdi (AS), is eligible to be instructed directly, since nobody except Mahdi (AS) is blessed with the mission of Calling the people towards Allah *(Da'ie ilallah)* as well as honoured as *'Khalifat'ullah'*.

46. Are the Perfect Saints (Auliya-e-Kamileen) too not eligible for direct instructions from Allah ?

A. Direct instructions are imparted to a person alone, who is authorised to give a Call to the people *(Da'ie illallah)*, and the 'perfect Saints' are not entrusted with that particular mission, therefore, the direct instructions from Allah (T'allim Bila Wasta) for them is not admissible.

47. After his testimony (Tasdique), how many precepts are declared by him as Obligatory (Farz)?

A. Tark-e-Dunya, Zikr-e-Khuda, Talab-e-Deedar-e-Khuda, Uzlat-e-Khalq, Tawakkul, Suhabat-e-Sadiqeen and Hijrat.*

48. Are there any precepts other than the above ones, declared as Obligatory ?

A. Yes, there are other precepts too which are made obligatory, and you may find their details in other concerned books, such as distribution of the tenth part of our income (Tithe/Ushr) in the name of Allah, was made obligatory, Besides, he

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* cfq .19 for English equivalent.

(Mahdi) emphasised on spending more for the cause of God. It is not possible to elaborate here, the other duties.

49. Is there any Prayer amongst the Prayers, which the Mahdi (AS) lead, and declared it as 'Obligatory' Prayer ?

A. Yes, He declared two units (Raka't) of Prayer as obligatory (Farz), on the 27th night of the month of Ramazan (Shab-e-Qadr/Lailat-ul-Qadr).

50. What aret the arguments (Dala'it) proving the obligation (Farziyat) of 'Tark-e-Dunya' and 'Zikr-e-Khuda' etc ?

A. You must remember that, the Mahdi (AS) is a Caliph of Allah, as well as infallible (M'asoom), and the Prophet (pbuh) had also declared him as 'Infallible' and 'belief in him' as obligatory, because, unless he is followed, perdition (Halakat) and apostasy cannot be averted. When he possesses such importance, his word and deed itself is an argument, hence no other argument is required over and above his word and deed. But the Qur'anic Verses are also available, to substantiate the definitive and obligatory nature of the duties, mentioned earlier.

51. Which Verse of the Qir'an is produced as an argument, in support of 'Tark-e-Dunya' (Renunciation of the world) ?

A. Allah 'Ta'ala says: *"Wa Tabattal Ilaihi Tabteela"* (73:8) (And devote theyself to Him whole-heartedly). Imam Razi interprets the word *'Tabattal'* as renunciation of the world, because a person occupied with the world cannot devote himself to God. Further Allah says:"Those who desire the wordly life and its glitter to them we shall pay (the price of) their deeds therein without diminution. They are those for whom, there is nothing in the Hereafter but the fire" (11:15,16).

Since the desire for the world draws fire as a

punishment, its renunciation is made obligatory.*

52. Which Verse of the Qur'an substantiate the *'Zikr-e-Khuda'* (Remembrance of God) ?

A. The Verse "Remember Allah, standing, sitting or lying down on your sides" (4: 103), proves the obligation of constant remembrance of Allah.

53. Which Verse is an evidence in support of *'Talab-e-Deedar-e-Khuda'* (the quest of the vision of Allah) ?

A. Allah says: "Whoever expects to meet his Lord, let him work rigteousness, and, in the worship of his Lord, admit no one as partner". (18:110). Hence the righteousness denotes the Renunciation of the World.

54. What is the meaning of *'Uzlat-e-Khalq'* and which Verse confirms it being obligatory ?

A. Uzlat-e-Khalq means living isolated form people who may cause deviation of the heart from Allah, and who consider the religion a mere fun. Allah says: "Leave alone those who take their religion to be mere play and amusement and are deceived by the life of this world ". (6:70).

55. Which Verse of the Qur'an proves *'Tawakkal'* (Trust in God) to be obligatory ?

A. Allah says: "Put thy trust in God, for God loves those who put their trust (in Him)". (3:159).

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* The term *'Tark-e-Dunya'* means, to abandon the longing for the world and its glamour, or to stop running blindly after the material gains, which has no end, such as fame, honour, power and wealth etc. A person devoured by the lust for the world, cannot devote himself to God, the Almighty

Also this term does not denote monasticism or giving up the natural desires, such as marriage or procreation etc., as Islam conforms with the nature and advocates promotion of lawful and decent life (Translator)

56. Which Verse is an argument for *'Suhbat-e-Sadiqeen'* (Living in the company of the righteous people) ?

A. Allah Says: "O ye who believe! Fear God and be with those who are true (in word and deed)". (9:119). This Verse proves the obligation of Suhbat-e-Sadiqeen or living in the company of true seekers of God.

57. Which Verse proves that the *'Hijrat'* (Migration) is obligatory ?

A. Those who did not leave their place or country even when the religion was in danger, to them the angels would address in the words of following Verse: "Was not the earth of God spacious enough for you to move yourselves away (from evil)? Such men will find their abode in Hell, -What an evil refuge". (4:97).

58. What is the meaning of *Ushr* and which Verse substantiate it as obligatory ?

A. Ushr means disbursement of the tenth part of the income/ wealth, in the cause of God, be it earned, or bequest or gifted by somebody, taking out the 'tithe' from all of such earnings is obligatory, as Allah Says:

i) "O Ye who believe! Give of the good things which ye have (honourably) earned". (2:267).

ii) "Of their goods take alms" (9:103)

Here the 'Alms' (Sadaqa) does not denote 'Zakat'. as the obligation of Zakat is proved by other Verses, therefore, this alm or charity is different from Zakat. Imam Mahdi-e-Maw'ud (AS) has ordered: :Disburse the tenth part of your income as Charity". Since it was ordered by the Caliph of Allah, and till today it is related uninterrupted, therefore, this charity or sadaqa denotes the 'tithe;, because the interpreter of the Muhammadan Law (Shari'ah), i.e. Imam Mahdi (AS) who is infallibe (Masoom) has specified it, and a declaration by the Infallible Imam could be treated as a 'Convincing argument' (Dalil-e-Hujjat).

59. Who are the beneficiaries of this kind of Charity (Sadaqa) ?

A. This Sadaqa should be paid to the poor and needy people, as ordained by Allah: "Alms are for the poor and the needy, and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to truth); for those in bondage and in debt; in the cause of God; and for the wayfarer; (Thus it is) ordained by God, and God is full of knowledge and Wisdom:. (9:60).

60. Why the two units (raka'hs) of Prayer are made obligatory, which are offerend in the 'Night of Qadr' with declaration of intention as being obligatory (Farz) ?

A. The 'Night of Qadr' was not determined by the Prophet (pbuh), and his Companions too were having difference of opinion, in this matter. Some of the Companions says that, this Night comes once in a year, but the month is not specified. Some of them believe that, this Night comes in the last part of the month of Ramazan, but the actual date is not specified, while some others believe that 23rd night of Ramazan is the 'Night of Qadr', and some of them has specified the 27th night, which is the doctrine of the Hanafites. But all of these narratives does not suggest with certainty, any specific date for the 'Night of Qadr'. Because of such differences, any of these opinion could not be established as reliable. Allah, the Almighty, out of His benevolence, had made known the 'Night' to the Promised Mahdi (AS), and subsequently, he offered two raka'hs (units) of the Prayer with congregation, as ordained by Allah, as a token of gratitude, for revelation of the 'Holy Night'. Since he had offered this Prayer complying with the Divine Order, hence we consider these two units of the Prayer as obligatory (Farz).

61. Is denial of such duties (Fara'iz) amounts to infidelity (Kufr) ?

A. Yes, indeed it amounts to Kufr, since these precepts are made obligatory by the promised Mahdi (AS) who was the truthful relator.

62. Is the denial of these precepts amounts to Kufr in the same manner as disbelieving in Mahdi as the "Promised Mahdi" is Kufr, or is there any difference ?

A. There is no difference in both kinds of Kufr. The denial of these precepts is Kurf same as the denial of Mahdi (AS) as a 'Promised Mahdi' is Kufr.

63. Is offering the prayer behind a person who disbelieve in Mahdi (AS) valid or not ?

A. Offering any prayer behind a person who does not believe in Mahdi (AS) is not valid. *

64. Is the invocation of God *(Du'a)* after the Prayer (Salah) with raised hands valid or not ?

A. The authentic Traditions does not prove that the Messenger of Allah (pbuh) had prayed Allah after the 'Salah' with raised hands. Therefore, 'Du'a after prayer with raised hands in not advisable. Whereas, inaudible 'Du'a in the posture of prostration (Saida) is more preferrable.

65. Which ruling should be followed if there is a difference between the commentary of Qur'an (Tafseer) by Mahdi (AS) and that of Mujtahid scholars (Theological legists) ?

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* Disbelieving in Mahdi (AS) implies disbelief in the Prophet (pbuh), hence offering prayer behind an Imam who does not believe in Mahdi (AS) is not valid, as the faith of the Imam is defective, A follower (Muqtadi) aware of such defect would dislike the Imam. Offering prayer with such aversion is not valid.

The four doctors of jurisprudence viz Imam Abu Hanifa, Imam Shafa'ie, Imam Malik and Imam Ahmed Bin Hambal have minor differences in certain issue like ablution etc. Their followers, because of those differences, does not follow the Imam of other belief, in the prayer, as similarity of the faith of the Imam as well as the Muqtadi is a prerequisite for the prayer to be valid. When following any Imam (Iqtida) is not valid on the basis of minor issues opined by the jurists who are not infallible, how can the Iqtida be valid when the major issue of faith is involved. Moreover, the Promised Mahdi (AS) who is infallible had forbidden prayer behind an Imam who does not believe in him.

A. In case of any difference of opinion, the ruling of Mahdi (AS) must be followed, as he is the 'Caliph of Allah', 'truthful communicator' and 'infallible', and the ruling of Mujtahid should be ignored, since the mujtahids are not infallible.

66. Should Mahdi (AS) be called as *'Nasir-e-Deen'* (protector of Religion) or *'Khalifatullah'* ?

A. 'Nasir-e-Deen' is a person who is an ally of the religion, therefore, every scholar and every teacher of the religious duties such as the prayer and fasting etc, is an ally of the religion. Hence, the Mahdi (AS) should be called as ***'Khalifatullah', 'Khatim-e-Deen', 'Da'ie illalah' and 'Tab'e Taam-e-Rasoolullah'.***

67 Is it permissible to call the Mahdi (AS) *Nabi* or *Rasool-e-Musharra'* (Lawgiving Messenger) ?

A. No. Since it is established by the Holy Qur'an that the Nabuwat (Prophethood) ended with Prophet Muhammad (pbuh), and the Prophet himself had declared that "There shall be no prophet after me carrying the Law", therefore, calling the Mahdi (AS) as *'Nabi Musharra'* is not permissible.

68. What is the ruling for he who called Mahdi as Nabi Musharra or 'Lawgiving Messenger' ?

A. Since he violated or disbelieved in the Verse of Quran, he is a 'Kafir'.

69. Since Mahdi (AS) is *Khalifatullah* and *Da'ie Ilallah,* is he equal to and matching with the Prophet (pbuh) in status ?

A. Every Prophet is a 'Caliph of Allah' and 'Da'ie ilallah' i.e; calling the people towards Allah, but bearing these qualities does not make other Prophets equal to Prophet Muhammad (pbuh), whereas, he is over and above all other Prophets in grandeur.

70. Why the Mahdi (AS) is equal to Prophet Muhammad (pbuh) in status ?

A. Mahdi (AS) is equal to the Prophet (pbuh) in status because he is a *'Perfect Follower'* (Tab'e Taam) of the Prophet (pbuh), which means the Mahdi (AS) was perfectly identical with the Prophet Muhammad (pbuh) in his words, deeds and circumstances of the personsl life, and there was no difference. Since he is a *most perfect follower* of the Prophet (pbuh), he is equal to Prophet Muhammad (pbuh) in status, therefore, whoever differentiate between them,is a 'Kafir'.*

71. Were our worthy ancestors having the same belief ?

A. Since the era of the Companions (Sahaba) of Mahdi (AS) and the Followers (Tab'ien), the same belief is followed.

72. Whoever does not believe in equality, and consider the Prophet (pbuh) as superior and the Mahdi (AS) as inferior, will he become a 'Kafir' ?

A. Indeed, whoever does not believe in equality of the Prophet Muhammad (pbuh) and the Mahdi (AS), is a 'Kafir'.

73. What is the definition of Iman (faith) in our doctrine ?

A. In our doctrine, Iman means, to declare: "I bear withness that there is no God but Allah and I bear withness tht

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* It is clearly mentioned in Q 67 and 68 that calling the Mahdi as *Nabi* or *Rasool-e-Musharra* is not permissible. However, Prophet Muhammad (pbuh) himself had specific the qualities, attributes, rank and status of the Promised Mahdi, which proves the equality of status. Moreover, Mahdi has been declared as an integral follower (*Tab'e Taam*), impeccable and a protector of the community (Ummah) from damnation by the Prophet (pbuh)

This belief is neither confined to nor created by the Mahdawis, but derived from the unambiguous phraseology (*nass*) of the Holy Qur'an, and authentic Traditions of the Prophet (pbuh) by the saints as well as the foremost high ranking doctors of Islamic theology, even before the advent of the Mahdi (AS). Any scholar with superficial knowledge cannot perceive the delicacy, importance and various aspects of this issue

Muhammad is His Servant and Messenger", and to believe in the validity of the things prescribed by the Prophet (pbuh) as the prerequisites of the religion, and to bear the testimony that the Imam Mahdi (AS) was born, declared his claim to be the Promised Mahdi and died. Only he who believed in these commands is a 'Believer' (M'umin) in our doctrine.

74. Could the 'Belief' be established in any period or in a particular period ?

A. The Belief (Itiqad) can be formed or set in order during the era of the Companions (Sahaba) and the Followers (Taba'ien).

75. What influences the formation of a 'Belief' ?

A. The belief is formed on the basis of Holy Qur'an, the undoubted and uninterrupted Traditions (Hadis-ul-Matawatir) and the undoubted narratives of the Mahdi (Riwayat-e-Mahdi). Some of the scholars opined that, the consensus opinion of the Companions and that of the followers (Ijma'i Sahaba wa Taba'ien) also helps in formation of th belief. The details of this matter are available in other concerned books.

76. What is the definition of a Companion (Sahabi) in our doctrine ?

A. A 'Sahabi' is he who made covenant (Ba'it) with the Mahdi (AS) as well as renounced the world and lived in his company. Whoever accepted his claim and made covenant but did not renounce the world, is not a Companion.

77. Whoever did not emigrate with Imam Mahdi (AS) after testimony (Tasdiq) and renunciation of the world (Tark-e-Dunya), is he too a Sahabi or not ?

A. Though he is a Sahabi, but deemed to have omitted the obligatory duty of Migration (Hijrat). However, if Mahdi (AS) himself had permitted him to stay back at the native place, then he is exempted.

78. Has the Imam Mahdi (AS) given the good news of certainty of the entry into the paradise, to any of his Companions ?

A. He had given this good news to twelve of his Companions. and they are :

1) Bandagi Miyan Sayyed Mahmood Sani-e-Mahdi
2) Bandagi Miyan Sayyed Khundmir Siddiq-e-Wilayat
3) Bandagi Miyan Shah Nemat
4) Bandagi Miyan Shah Nizam
5) Bandagi Miyan Shah Dilawar
6) Bandagi Miyan Malik Burhanuddin
7) Bandagi Miyan Malik Gawhar
8) Bandagi Miyan Malik M'aroof
9) Bandagi Miyan Ameen Muhammad
10) Bandagi Miyan Yousuf
11) Bandagi Miyan Abdul Majeed Noor Nosh
12) Bandagi Miyan Malik Ji

(May Allah be pleased with all of them).

79. How many of these Companions are distinguished amongst all ?

A. Five Companions are distinguished than others, and they are :

1) Bandagi Miyan Sayyed Mahmood Sani-e-Mahdi,
2) Bandagi Miyan Sayyed Khundmir Siddiq-e-Wilayat,
3) Bandagi Miyan Shah Nematullah,
4) Bandagi Miyan Shah Nizam,
5) Bandagi Miyan Shah Dilawar

(May Allah be pleased with them).

80. Who are most prominent amongst these five Companions ?

A. Two of them are most Prominent, viz. Bandagi Miyan Sayyed Mahmood Sani -e-Mahdi (RA) and Bandagi Miyan Sayyed Khundmir (RA).

81. Who is the more exalted between the two ?

A. The authentic narratives of Imam Mahdi (AS) proves that both the Companions are of same rank. Bandagi Malik

Illahdad (RA), an eminent Follower (Taba'ie) had concluded that Bandagi Miyan Sayyed Mahmood Sani-e-Mahdi and Bandagi Miyan Sayyed Khundmir both are equal, and same is the popular belief of our community. The belief of making any distinction between the two is not proper.

82. How many wives Imam Mahdi (AS) had ?

A. Four, viz. Bibi Illahdati, Bibi Bownji, Bibi Malkan and Bibi Bheeka.

83. How many sons Imam Mahdi (AS) had ?

A. Five. viz. Bandagi Miyan Sayyed Mahmood Sani-e-Mahdi (RA), Bandagi Miyan Sayyed Ajmal (RA) who died in his childhood.
Bandagi Miyan Sayyed Ali (RA) who was martyed.
Bandagi Miyan Sayyed Hameed (RA) and
Bandagi Miyan Sayyed Ibrahim (RA).

84. How many daughters Imam Mahdi (AS) had ?

A. Three, viz Bibi Fatima (RA), Bibi Akhunda Badanji (RA) and Bibi Hadytullah (RA).

85. Who was the mother of Bandagi Miyan Sayyed Mahmood Sani-e-Mahdi (RA) ?

A. Bibi Illahdati (RA) was the mother of two sons, viz. Bandagi Miyan Sayyed Mahmood (RA) and Bandagi Miyan Sayyed Ajmal (RA), as well as two daughters - Bibi Akhunda Bandanji (RA) and Bibi Fatima (RA).

86. Who was the mother of Bandagi Sayyed Ibrahim (RA) ?

A. Bibi Bownji (RA).

87. Who was the mother of Bandagi Sayyed Hameed (RA) ?

A. Bibi Malkan (RA) was the mother of Bandagi Sayyed Hameed (RA) and a daughter Bibi Hadyatullah (RA).

88. Who was the mother of Bandagi Miyan Sayyed Ali (RA) ?
A. Bibi Bhanmati (RA).

89. How many years Imam Mahdi (RA) lived after his proclamation (D'awa) ?
A. Twenty three years.

90. On which day and date Imam Mahdi (AS) expired ?
A. Imam Mahdi (AS) died on Monday the 19th Ziqada 910 H. (23rd April 1505).

91. Where is the tomb of Imam Mahdi (AS) ?
A. His magnificent tomb is situated at the city of Farah in Afghanistan, which is well known in Khurasan.

92. Why Bandagi Miyan Sayyed Mahmood (RA) is called as 'Sani-e-Mahdi' ?
A. When Bandagi Miyan Sayyed Mahmood (RA) came out of the grave after laying Hazrath mahdi (AS) to rest, his face was turned identical with that of Imam Mahdi. The Companions who were present, noticed the change in his face and told him that he is 'Sani-e-Mahdi' (Matching with Mahdi).

93. Had Mahdi Ma'ud (AS) given his discretion in the matters of Ibadat (devotion), Mu'amalat (transactions) and Aqa'id (beliefs), in which the four learned Imams of Jurisprudence viz. Imam Azam Abu Hanifah (RH), Imam Shafie (RH), Imam Malik (RH) and Imam Ahmed bin Hambal (RH) have expressed different opinions ?
A. Our existing religious books does not contain the details of Aqa'id, Ibadat and Mu'amalat, but it is a common belief that these doctors of jurisprudence (Imams) have unambiguously explained almost all aspects of these matters. Imam Mahdi (AS) had advised his followers to adopt whichever is

excellent one (Aaliyat), and ignore the lenient one (Rukhsat). Hence this descretion must be kept in mind and followed. However, if Imam Mahdi (AS) himself had expressed his opinion in any of these matters which is different from that of the above Imams, then the discretion of Imam Mahdi (AS) must be followed, because he is Infallible (M'asoom) as well as Caliph of Allah, whereas, the Mujtahid Imams (theological legists) are not infallible. Therefore, the discretion of an infallible (M'asoom) Imam must be followed against that of a fallible (Ghair M'asoom).

94. If any Tradition (Hadis) is found not in conformity with the saying of Imam Mahdi (AS), should it be ignored too ?

A. Yes, it is to be ignored if the tradition is *Khabar-i-Wahid* i.e; related by a single person.

95. What is the definition of *'Khabar-i-Wahid'* ?

A. Literally Khabar-i-Wahid means, the tradition related by one person, and according to theological terminology Khabar-i-Wahid is an appellation given to traditions that do not possess any of the qualities of 'Mutawatir', and the meanings of such tradition can be doubtful. Whereas, the word and deed of Imam Mahdi (AS) is undoubted. Therefore, the word and deed of Imam (AS) must be followed against the 'Khabar-i-Wahid'. The Hadisu'i Mash'hur (a well known tradition) is also similar to Khabar-i-Wahid, but it became a popular tradition amongst the 'Taba'ien-i-Sahaba' (those who conversed with the Companions of the Prophet).

96. What is the definition of Hadisul Mutawatir ?

A. Hadisu'l Mutawatir or Undoubted Tradition is one which is related by many distinct chains of narrators in all categories. and they are not likely to agree on a false thing, and which has been always accepted as authentic and genuine.

97. What is the method applied to judge the correctness of the narratives (Riwayat) of Imam Mahdi (AS) ?

A. Hazrath Bandagi Miyan Sayyed Khundmir Siddiq-e-Wilayat (RA) had mentioned in his treatise *'Aqeeda-i-Sharifah'* that the Imam (AS) had said that his narrative is to be compared with Qur'an and if found to be in accordance with Qur'an, it is genuine, otherwise that narrative does not belong to him. In this manner the correctness of the narrative of Imam Mahdi (AS) can be ascertained.

98. What is the ruling for those who disbelieve in Hadisu'l Mutawatir ?

A. Those who disbelieve in 'Hadisu'l Mutawatir' (Undoubted tradition of the Prophet) and 'Mutawatir Riwayat of Mahdi' (Undoubted Narrative of Imam Mahdi) are Kafir.

ABBREVIATIONS

AS	-	Alaihis Salaam
RA	-	Razi Allahu Anhu
RH	-	Rahmatullah Alaihi
pbuh	-	Peace be upon Him.